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and even Aristotle have failed to do so. Throughout the work there is a constant contrast drawn between those who explain structure and function as due to natural law (*ἀνάγκη*) and those who find in them an expression of an ideal or a beneficent end. Galen says (I. 8) that earlier thinkers were untrained in the teleological method (*ἀγυμνάστους δ' ἐν τῇ μεθόδῳ τῆς τῶν χρειῶν εὑρέσεως γενομένους*), and even Hippocrates was unsatisfactory (*ἀλλ' οὐδὲ τὰ Ἱπποκράτους ἦν ἱκανά, τὰ μὲν ἀσαφῶς εἰπόντος, τὰ δ' ὁλως παραλιπόντος*). But the words of Hippocrates, as the voice of a god, must form the text (I. 9); nevertheless, when he seeks a suitable text of Scripture to prove his point that Hippocrates employed the teleological method, he finds nothing more conclusive than a vague reference (almost Stoic in tone) to *συμπάθεια* in the (probably late) Hippocratean treatise, Π. τροφῆς c. 23 (I. 8, p. 12, 23 ff. Helmreich) and to the distributive justice of *φύσις* (II. 16, p. 116, 9 ff. Helmreich *et passim*). It is evident that Galen, who knew his Hippocrates by heart, was hard put to it to prove that his hero was a teleologist. This is just what the critical student of Greek thought would have expected, since teleology as a method is the result and fruit of the Socratic movement. Yet eminent writers on Greek philosophy are constantly assuming that the teleological point of view was a thing to be reckoned with in pre-Socratic times. Thus Bernays said that Heraclitus employed the metaphor of the dice-playing boy (fr. 52 Diels) to forestall a teleological interpretation of nature, while Otto Gilbert boldly claims ("Heraklits Schrift *Περὶ Φύσεως*," *Neue Jahrbücher für kl. Altertum*, etc. [1909], 168 ff.) that the *κόσμος* in the system of Heraclitus is the product of the divine reason operating to beneficent ends. Both are equally in error. Here, as elsewhere, the historian of Greek thought will do well to check his conclusions by reference to the priceless body of medical literature, which has been so much neglected but nevertheless constitutes perhaps the best means of tracing the growth of ideas.

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Θεσσαλικά Μνημεῖα, I. Περιγραφή τῶν γραπτῶν στηλῶν Παγασῶν.
 Ὑπὸ Ἀ. Σ. Ἀρβανιτοπούλλου. Ἐν Ἀθήναις, 1909. Pp. 464.

In the course of the years 1907-8 Dr. Arvanitopoulos discovered on the site of ancient Pagasae in Thessaly a large number of grave-stelae, dating from the third century B.C. and later, and bearing painted designs more or less well preserved. These are now in the newly built Museum of Volo. The present volume contains, besides some prefatory matter, a detailed catalogue of these stelae.

In view of the scantiness of the remains of Greek painting, much interest has been aroused by the announcement of this accession to our

store. It is gratifying to know that copies of the best specimens have been made by the practiced hand of M. Gilliéron and will be published in color by the Greek Archaeological Society (p. 188). Meanwhile the student at a distance who would learn something of the artistic qualities of these paintings is dependent chiefly upon seven reproductions in black and white given in the *Ἐφημερίς Ἀρχαιολογική* for 1908. So far as one can judge from these, Dr. Arvanitopoulos is somewhat extravagant in putting the best stele on a level with the work of Raphael (p. 102). In fact it seems impossible that these paintings, whatever their interest from the point of view of technique, can compete in artistic merit with the best designs upon Attic vases or with the exquisite Greek drawings on ivory from Koul-Oba, now in St. Petersburg.

F. B. TARBELL

Priene. Nach den Ergebnissen der Ausgrabungen der kgl. preuss. Museen 1895–1898. Rekonstruiert von A. ZIPPELIUS. Aquarelliert von E. WOLFSFELD. Leipzig: Teubner, 1910. M. 7.

This is a colored lithograph, about 36 in. × 33 in., intended for use in schools. It shows, in bird's-eye view, the city of Priene, as it looked about 150 B.C. Being the first trustworthy picture of an ancient Greek city in its entirety, it possesses an extraordinary interest. Accompanying it is an essay by Dr. Th. Wiegand, reprinted from the *Neue Jahrbücher für das klassische Altertum*. This summarizes in an interesting way the main points to which a teacher should call the attention of students. It will be especially valuable to those who do not have access to the volume on Priene by Wiegand and Schrader.

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